THE DAY-STAR.

E. JACOBS, Editor & Publisher. } "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19. { C. CLARK, Printer.

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THE DAY-STAR

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TERMS OF THE PAPER.

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"A VOICE OF THE HOWLING OF THE SHEPHERDS; FOR THEIR GLORY IS SPOILED."

"Thus saith the Lord my God; feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty, and they that sell them say: Blessed be the Lord; for I am rich; and their own shepherds pity them not." "And I will feed the flock of slaughter, even you, O poor of the flock." "And the Lord said unto me, take unto thee yet the instruments of a foolish shepherd. For lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, (converts) nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces." Zech. 11: These scriptures have had a striking fulfillment during the past year. Especially have I seen it carried out for the last few months, in this, and some of the adjacent counties.

The flock, even the poor of the flock who have been slaughtered, and famished by these rich evil servants, have been rescued, and fed by the foolish shepherd. One that was so poor and foolish that he would wait upon the Lord; and thereby *certain'y knew* that what he fed the flock with, was the word of the Lord. One that was so foolish that he would not preach salvation to sinners, through a closed door. One so foolish that he would hold up all the commands of Jesus for the flock to obey,—washing the saints feet, not merely when they are sick and unable to do it for themselves, or so weary that it would be difficult to perform it: For this any ungodly unbeliever would do, if he had any of the milk of human kindness coursing through his heart. But he does it because his glorious King once did it, and because he regards it a *privilege* to follow that example. He is also foolish enough to read this command of Jesus to them. "Sell that ye have and give alms." And this example of the apostolic church: "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet: and distribution was made unto every man according as he had need." "And the multitude of them that believed were of one *heart*, and of one *soul*: neither said any of them that aught of the things which he possessed was his own; but they had all things common." The time has fully come for this command, and example to be carried into practice by the little children who have been foolish enough to wash feet, and keep the other commands. Well, with those who may be foolish enough to do this, we shall find more love, and a closer stronger union than we have yet seen. It will serve to sweep away that selfishness, and exclusiveness, that ought long since to have been entirely destroyed. O how I long to see that holy union,—that perfect love which characterized the apostolic church, —that perfect love which will cast out *all* fear.

Now brother Jacobs, you may well suppose that such heresy as this, would make certain shepherds howl and smite their fellow servants, and desire to bring their sacrifices, and tithes *after three years*; see Amos 4: 4. Extending the time three years from the true time of its termination; '44 to '47. Well we have a little of it for which I am indeed grateful: O my brother, it is a great privilege to bear reproach for Jesus and his truth.

Well, among ourselves the effect of such heresy is just to seperate the precious from the vile: (see Jer. 15: 19.) And we have a little scattered "remnant" of "outcasts" in this vicinity, who are endeavoring to keep these with other commands in the fear of God,—for the purpose of glorifying him. I hardly need to tell you that they embrace all that have the faith which was once delivered to the saints, in this part of the state. We believe that faith without works is dead; and we expect to take the Kingdom by something that has *life*.

From your first article on the stone, as I have not seen the following; I conclude the Lord has been dealing with you in much the same way that he has with us. We have come to see that the stone is the saints, who are to take the Kingdom. Also that they are the rod with which the nations are to be broken: (see Psa. 2: 8-9; 72: 1-2; 110: Jer. 10: 16-18; 51: 19-25. "The portion of Jacob is not like them; for he is the former of all things; and Israel is the ROD of his inheritance; the Lord of hosts is his name. Thou art my battle-axe, and weapons of war, for with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider, &c. See also Rev. 2: 25-28; Psa. 149.—Well *the saints of the most High shall take the Kingdom*.

The time for it to be taken has also fully come, I have no doubt. The proclamation by the great voices in Rev. 11: 15, has been made during the past year by the "Herald's" of our glorious King, and this has served to separate his true loyal subjects, from the false hearted disloyal ones. Well the elders have also been saying, and are still saying with more power than ever, the *time has come* for the dead to be judged,—the saints rewarded,—and the corrupters of the earth destroyed. See also Psa. 102: 13-16.

Now the question arises if the time has come, why is it not accomplished! Answer; because the Lord has declared that he will be sought unto by the house of Israel to do these things for them; Eze. 36: 37. And because Ephraim is an unwise son and lingers in this work. See Hosea 13: 12-14; Luke 18: 1-8. Well the Lord is waiting to be gracious unto us,—*and when he hears our cry he will answer it*; Isa. 30: 18-19. Well I have no doubt that the time has come for us to ask God in faith to kill the wicked, and consume them from the earth: Just as we ask him to bestow his spirit upon us; or as we formerly asked him to save sinners,—ask expecting that he will do it at once,—when we ask for it, look not for a disappointment; but for its speedy fulfillment without fail; it must be done; it will be done. The Lord Jehovah has spoken and it will be performed. He is now calling upon his people to *awake and put on their strength* and come up to this work. See Isa. 51: 42; Micah 4: 11-13.

Well dear brother, go on in the strength of the Lord of Hosts, and turn the battle to the gate; victory is ours: And we shall very soon take the Kingdom. "The land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.' Isa. 19: 17.

Yours in the tribulation of the Kingdom.

G. W. PEAVEY.

Oswego, N. Y. Jan. 1, 1846.

Letter from Bro. White.

Portland, Me., Jan. 8th, 1845.

DEAR BRO. JACOBS: —

Permit me to speak this once freely, and as unfettered to the readers of the Day Star as I would to your band in Cincinnati were I present at one of your meetings. I do not write for controversy—I need not say I am not capable, much more, I have no disposition: Jerusalem's conquest is accomplished. Our work is not now to combat with opponents, but in meekness and love give each one of the household his portion of meat in due season. My poor heart burns with heavenborn affection for all God's suffering saints, while, Isaiah, 40: 1, "Comfort ye, comfort ye my people, saith your God," is applied to my spirit with unusual power.

"Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for THE faith which was once delivered unto the saints. For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ;" Jude, 3-4. I conclude no intelligent believer in the shut door doubts the direct application of Jude to us since the midnight cry was finished. So the exhortation to contend for the faith delivered to the saints, is to us alone. And it is very important for us to know what the apostle meant, that we may know what for and how to contend. In the 4th verse he gives us the reason why we should contend for THE faith, a particular faith; "for there are certain men," or a certain class who deny the only Lord God and our Lord Jesus Christ. This class can be no other than those who spiritualize away the existence of the Father and Son, as two distinct litteral tangible persons, also a literal Holy city and throne of David. The plain teaching of Jude 3-4, is, that the faith once delivered to the saints is just what those who deny the only Lord God & our Saviour Jesus Christ are trying to overthrow. This faith father Abraham cherished, so have his children ever since; for he looked for a city which hath foundation, whose builder and maker is God, Heb. 11: 10. Abraham has not reached the end of his faith yet, neither has J. D. Pickand's in the Holy City, which has twelve gates and twelve foundations, while creation groans and on it rests the curse of its Maker; and we have to wallow through snow two or three feet deep, and face the bleak wintry winds of Maine, it will be hard to make us believe we are in the city and have a right to the tree of life, and have no need of the light of the sun and moon. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4. The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural trinitarian creed, viz, that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God. Then they dispose of Jesus; secondly, by quoting John 4: 24. God is a spirit, and as they assert, nothing but a spirit, the Holy Ghost, which dwells in a christian.—Thus they dispose of the Almighty God; while I can and will show from two texts of the bible, that they both exist with body and parts, Dan. 7: 9. I beheld till the thrones were cast down (set up) and the ancient of days did sit whose garment was white as snow and the hair of his head like the pure wool. The ancient of days, or God, has a head, and hair on his head, and a body, as David saw him clad with a snow white garment; Paul, speaking of Christ, in Heb. 1, says, "who being the brightness of his (God's) glory, and the express IMAGE of his (God's) PERSON." God is a person, for he made man in his own image; so is his only begotten son, Jesus; and this same Jesus is to set on David's throne in the literal city on the new earth, under the whole heavens.—This is THE faith once delivered to the saints and will live in spite of modern spiritualism, and for this we are to earnestly contend.

JAMES WHITE.

TO THE SCATTERED FLOCK.

DEAR BRETHREN AND SISTERS:—

I have a word from the Lord to present, a most important command to which to call your attention; at the same time urging the necessity of obedience. I am aware that what will be presented is new to you: It is not therefore new, but is a commandment from our Lord, which has been utterly disregarded. If we have been disobedient let us be so no more; but let us stand in the counsel of God with our loins girt about, and when he speaks, obey.

What we are about to write, please be not hasty in rejecting. Doubtless you will, at first, not receive what is said; for we speak not of peace to Jerusalem. We dare not to speak as the rebellious people, lying children; children that will not hear the law of the Lord, would have us speak, "which say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us *smooth* things, prophecy deceits." This has certainly been our character, and will still be if God in his mercy does not arouse us to see his truth, and so inspire us, that we continue to flee from the wrath to come. I have seen it, that the house of ISRAEL are a rebellious house, for they will not hear thee and come as the Lord commanded Ezekiel. (3d chap.) I purpose to speak with his words to them. I am not coming "to a people of a strange speech and hard language, but to the house of Israel." "But the house of Israel will not hearken unto thee, for they will not hearken unto me, for *all* the house of Israel are impudent and hard hearted:" And I adore the Lord, for I have experienced this to be the truth. "Behold I make thy face strong against their faces, and thy forehead strong against their foreheads; as an adamant, harder than a flint have I made thy forehead. Fear them not, neither be dismayed at their looks, though they be a rebellious house." And what is it, Ezekiel, you have to say! He had a roll of a book before him, and now behold what was in it! "And there was written therein, lamentations, mourning, and woe." This, my brethren and sisters, is what we should now be reading, and is what, if we do not continue to be rebellious, we must hear, and not what the Hananiahs say, that all the goodly vessels will be restored; (Jer. 28:) but should hear and believe what all the prophets which have been before me and before thee, of old, have prophecied. "They prophecied both against many countries and against great kingdoms, of war, of evil, and of pestilence. The house of Israel has belied the Lord, and said it is not he; neither shall evil come upon us; neither shall we see sword nor famine. And the prophets shall become wind, and the word is not in them: Thus shall it be done unto them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord." (Jer. 5:) What those of old have said, is what we should be reading, hearing, and treasuring in the heart, and thus have it imbued thoroughly with the spirit of the fear of the Lord. We may not do as the foolish prophets, (Ezek. 13: 5;) but ought to be standing where they do not: "In the gaps, and make up the hedge for the *house of Israel to stand* IN *the battle in the day of the Lord.*"

Allow me to digress a moment to enquire what is the day of the Lord! for it is very different from what we have been wont to believe. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and *thick* darkness. A day of the *trumpet* and alarm against the fenced cities and against the high towers. (Zeph. 2: 15.) This is all the explanation from God's mouth.

But says one, these things should not concern me, or any child of God, for he will be our protection, and a thousand may fall at our side, and ten thousand at our right hand, but it shall not come nigh us. You say, moreover, that we need not concern ourselves about the things that are coming to pass, for we shall be caught up in the clouds, and standing on the sea of glass, and therefore prove these things, & witness the pouring out of the vials of wrath. Look to it. Are you the man that will abide under the shadow of the Almighty! Is the man or woman with such language as this, the one that will escape the things that are coming to pass!

But it is not true that we are going into the Kingdom so smoothly: There are no cases analagous presented in the word, but just the opposite. "It is even the time of Jacob's trouble, but he shall be saved out of it.

How can it be said we are saved out of what we are not in? Paul tells of a preparation to withstand *in the evil day;* and Ezekiel of the same, (13: 5;) "that the house of Israel may stand IN *the battle* in the day of the Lord." And Zech. 12: 9, says, Two parts in the land shall be cut off; and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried.

Do we not now see, that there is a great trial yet to be undergone by the children of Israel! Let us in view of it "watch and pray always that we may be accounted worthy to escape all these things that are coming to pass, and to stand before the Son of Man." Yea, let us be awake to every duty, and ready to follow the Lord in every command, however small apparently. And now brethren, I wish to show you a command that has not been obeyed, a duty that has not been regarded. O, then, let *us* incline our ears and be disobedient no longer. "PRAY YE THAT YOUR FLIGHT BE NOT IN THE WINTER, NEITHER ON THE SABBATH DAY." Matt. 24: 20.

But this language is believed not to be addressed to us. Well, let us look at this, and be quite certain that our views upon this subject have been quite right, and if not abandon them.

There are four scriptural arguments which force me to believe those words have reference to the last day.

The first is derived from the word "therefore." This is a little word we have in our wisdom passed by; have been so set in supporting our theories, that we have treated such words as of no importance, and conveying no ideas. Read the chapter, verse 14; "And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come"—of the dispensation—"When ye therefore [recollect the signification of the word, for this or that reason,] shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand.)" Readeth what! Daniel, certainly, for when this was uttered, the Saviour's words were not recorded, that they might be read. Understand what all the prophets have said upon the subject before us. Understand that Daniel was shown what would take place in the last end of the indignation, that he was made to know the fate of the fourth beast, or great kingdoms of the world; that the end thereof shall be with a flood, and that determined shall be poured upon the desolator. Understand "that God's determination is to gather the nations, that he may assemble the kingdoms to pour upon them his indignation, even all his fierce anger." For there is a consumption even *determined* in the midst of all the land. Understand that there is to be "the noise of a multitude in the mountains, like as of a great people & tumultuous, of the kingdoms of the nations gathered together; the Lord of hosts musereth the host of the battle." Understand Joel 3: 2; And must still say, understand "All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet hear ye," and more still, "To blow the trumpet in Zion & sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. And yet more, Understand Jer. 4: 6, 7. To "Set up the standard toward Zion: retire, stay not; for I will bring evil from the north and a great destruction. The Lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone forth from his place, to make thy land desolate, and thy cities shall be laid waste without an inhabitant."

When those desolations arise—stand where they ought not, or in a holy place, (as Campbell renders it,) "Then let them which be in Judea flee to the mountains. Let him which is on the house-top not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes," &c., "But pray ye that your flight be not in the winter." Why pray in this manner! For—that is, because—then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.

Here is the second argument in support of the position that this instruction has reference to the day of the Lord,—the day in which we live. When we turn to parallel scriptures, we learn from this remarkable language, the chronology of these great events. First, Dan. 12: 1. God's word will harmonise one part with every other part. That prophet says it is when Michael stands up, there is to be a time of trouble such as never was since there was a nation, to that same time. And when is that! In the future, assuredly: For at that time thy people shall be delivered, every one that is found written in the book. An objector says, the tribulation of Matt. 24: is upon the church. Show me the scriptures for it: The chapter does not so read. In regard to this, more will be said in another place. But that that idea is lamentably an error, see Luke 21: 22. The days of vengeance that ALL THINGS *which are written* may be fulfilled. Look at it, you who say the trouble was to be upon the church for 1260 years. The days of vengeance. God does not execute vengeance upon his friends. The Spirit never so uses the word. His indignation has been upon his people, but the returning of an injury, avengement, will be upon his adversaries. *But* "yet a very little while and the *indignation* shall cease, and mine anger in their destruction." Hear more what God says upon this subject. "When I whet my glittering sword and mine hand take hold on judgment, I will render recompense to mine enemies, I will reward them that hate me." Yea, "He will avenge the blood of his servants and will render vengeance to his adversaries." Deut. 32: 41, 42.

A third argument is found in the 29th verse. It is *immediately* after the tribulation of those days, the signs given, taken place. Did they appear instantly after the destruction of Jerusalem or after the end, immediately, if it was the 1260 yrs. as taught by some! But more upon this point by & by. Now let us have the nail hammered and clinched, as we will, me thinks, when we read the 17th chap. of Luke 29, 31, 32. Here we are most explicitly told by the Great Teacher himself, the time of those occurrences. "*But* the same day that Lot went out of Sodom it rained fire and brimstone," &c., "Even thus shall it be in the day when the Son of Man is revealed. In THAT DAY he which shall be upon the house-top and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back. The language in the last is very singular, if we have had heretofore right ideas of our deliverance. We can not indeed understand this scripture without turning to the 24th of Matt. There we learn, when certain things are seen, to flee to the mountains, and have for that time, the above warning given us; for then will be a time of tribulation such as never had been: And here we are taught that the commands given to be obeyed in that time of trouble, have reference to the day when the Son of Man is revealed. It is in that day, those who are in Judea or the inhabited country are to flee, and when that time comes we will truly have to forsake every thing. For in that day we are to remember Lot's wife. These words have a meaning in them. We have little conceived of God's people to be in a condition similar to that of the fleeing of Lot and his family. Then look not behind you, "Remember Lot's wife." Then whosoever shall seek to save his life shall lose it. Ah! cries one; you should see you have not the right application of those scriptures.—If we attempt to flee we will be seeking to save our lives. Now brother, if honest, you are the very one that must acknowledge we have the truth. Let us look at this: How was it with Lot in his time of warning. Turn and read Gen. 19: 17. He did not want to flee, and says, "Oh, not so my Lord, I cannot escape to the mountains, lest some evil take me and I die." See how Lot, at

first, sought to save his life. If he went to the mountains he feared he would have no shelter from the storm, no protection from the cold or wild beasts, no food to nourish him: Some evil would take him and he die.

Our Lord has forewarned us, that if we seek to save our lives, by staying at our comfortable homes, at a certain time, we shall loose them.—But he that is willing to trust God and *walk out* on his faith, and to all appearances lose his life; shall preserve it, i. e., shall not die. Then it will indeed be realised, that "he that liveth and believeth in me shall never die." You see now, that this scripture, instead of being against the view presented, furnishes an additional evidence of its correctness. But you bring objections still. Well we will look at them. One says our Lord had in mind old Jerusalem, and that these events did happen to her. That that can not be, must be seen when we read Mat. 21:24:

Can we entertain for a moment that there was a time of tribulation, such as never would again be! that the trouble which was then, will equal that when the slain of the Lord will be from one end of the earth even unto the other end; or that these scriptures will be at variance with others, as for instance Dan. 12: 1! Most of our brethren have embraced the view advanced by Bro. Storrs, that this tribulation was to come upon the church, and did continue for a period of 1260 years. I have before answered, in part, this objection, and will now look at it again, and see how such a position will stand the test of scripture and reason. You say Jerusalem, or the holy place is the church, and that that described to stand there, is the man of sin, who opposeth and exalteth himself above all that is called God &c., and when Christians should see this, they were to flee. Now you admit, as you must, the command is, to flee, for there will be a time of trouble. With your view pray tell me, from what will they flee, and where to? To be consistent you are compelled to say, out of the church, and to the world. And how shall they leave it! They got there by confessing Christ, and to get out they must deny him and flee to the kingdoms of this world, for mountains when used figuratively, symbolize such. Strange doctrine this. Your words make quite a discord when placed along side of *our* teacher's word. "He that confesseth me before men, him will I also confess before my Father and his holy angels;" and of Paul's, "That it is through great tribulation we enter into the Kingdom of heaven.

And as I before said, the Book does not say, the trouble is upon the church; but it does say, These be the days of vengeance that ALL THINGS which are written may be fulfilled. You bring the 29th verse to prove these things are past. It does not answer your purpose, but is another argument for me. Immediately after the tribulation of those days shall the sun be darkened &c. This, say you, is past. It is not; but in the future. What! you exclaim, are you going to take from us our signs and way marks! No brother. We have had signs, similar partly to the description here; but they were not those of this verse. Turn to Luke 21st, and you will see that our Lord informs us of signs to appear at two different times. First at the 11th verse, indicating the end near, and secondly at the 25th verse, which occur after the end is come; or as Matthew records it, immediately after the tribulation of those days. The prophets all testify of this matter, that signs of this character will be manifested in the day of the Lord, as well as previous to that day. See Joel 2: 30–31. This will take place before that day; but he tells us also, 3d chap. 13th verse, that such signs will be in that day. Read for further evidence, Isa. 13: 10–13; 34: 5; Eze. 32: and mark the 7th verse. "And when I shall put thee out, I will cover the heaven and make the stars thereof dark. I will cover the sun with a cloud and the moon shall not give her light" &c. Rev. 6: 13–14, occurs in the day of his wrath; also Amos 8: 9. Thus have we the plainest testimony of the prophets, that these things will take place in the day of the Lord.

It is in that day, the sign of the Son of man will be seen; and in that day the elect are to be gathered together from the four winds, from one end of heaven to the other, and *all* this is immediately after the tribulation of those days.—Look at the expression. The idea attached must be according to the strictest sense of the word and that is, instantly, or rather, *immediately*.—Search the Book and you will find it is never used in relation to a period of 50 or 75 years, (Bro. Storrs theory,) much less to one of 1800 years.

But you still object and say if these things are in the future, they do not concern us; for it is in the holy place, it is at Jerusalem the armies are to be gathered. In reply let me say, suppose these events do occur at the literal old Jerusalem; we are still to obey our Lord and "pray that your flight be not in the winter." For says the Great Teacher, "Go ye therefore and teach all nations." Teach what! "Teaching them to observe *all things* WHATSOEVER I have commanded you."—When? Only till Jerusalem is destroyed! Hear what follows, "And lo, I am with you always even unto the end of the world."—Himself has not been with us ever since. Then it is his words that have been, and are with us, that *should* be *observed*.

In regard to the locality; let us inquire where it is, the abomination of desolation is to stand! Campbell renders it, a holy place. And where is this holy place! Unquestionably, where the camp of the saints is. When we search the inspired volume, we find that Jerusalem and the saints are represented as journeying. Rev. 20: 8. Here is Gog and Magog, the persons who compose the great army of the last day. "And they went up on the face of the earth and compassed the camp of the saints about and the beloved city," (Jerusalem.) And to see that Jerusalem is thus represented, read Isa. 54: 1–2; 33: 40. "Look upon Zion the the city of our solemnities: Their eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." What do we learn from this, but that Jerusalem has been a tabernacle, taken down, its stakes have been removed, its cords have been broken, but that she has been journeying, and that steadily, I may observe, from east to west. And where has she pitched her tents, which the saints *encamped* in, in these last days! Eze. 38: will answer, and not only him, but others of the prophets, are plain upon this subject. But to see, we must read the book as little children. I will not have space to enter fully upon this topic, but will call attention to a few of the particular scriptures that enlighten us on this subject; stating in the out start that it is in North America, it is in the United States, the camp has lodged in these last days. We need not be apprehensive, I think, of receiving error, for the prophets treat this subject with a minuteness and particularity, which cannot be mistaken. Read Eze. 38: notice, especially the 8, 11, 12 verses. There are 6 or 8 characteristics pointed out. It is a land brought back from the sword, and a people gathered out of the nations: It had been always waste, and they dwell safely all of them. To leave us in no doubt about this matter, he will give other particulars still. They come up to the land of unwalled villages, to them that are at rest, that dwell safely (or confidently, margin,) all of them dwelling without walls and having neither bars nor gates.

Observe, the land described is called the mountains of Israel, and the description does not fit the old inheritance of the Israelites, Canaan, nor will it apply to any other country but our own. We can not find the land of unwalled villages, (and to the same apply the other characteristics given,) on the globe but our own; and to this land it does apply with wonderful accuracy. This then is the land to which the nations are to be gathered in the latter days, and it is called by the spirit, the mountain of Israel, or as Isa. 2: 1, names it, the mountain of the house of the Lord, which says he, it shall come to pass in the last days shall be established on the top of the mountains. See also Mich. 4: 1.

The whole 38th and 39th chapters of Ezekiel are of exceeding interest to us just now. We almost hear the rumbling of the chariot wheels and see the powers of the earth coming in our midst. And what for! The very object Ezekiel said they would come for, "To take the spoil, and to take the prey, chap 33: 12. Isa. 10: 5, 6.—Read and behold how the word points continually to these events. The fourth beast or great kingdom, is coming against an hypocritical nation—just such as this—and his charge is to take the spoil and to take the prey, and to tread them down like the mire of the streets. Brethren, we are not in darkness about that day; but *see* what is coming, yea, all the movements of the great beast, the very spot of earth even, on which he will perish.

At another time, if the Lord will, we will endeavor to show that Daniel, with most particular minuteness, prophecies of this land. Let us open our eyes and see that "the Lord cometh out of his place to punish the inhabitants of the earth, and let us obey him, saying as he now does, "Come my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment, untill the indignation be overpast. Let us fear God and tremble at his word. Yea seek ye the Lord, all ye meek of the earth which have wrought his judgment, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger. Let us obey every word of God, and moved with fear, like faithful Noah, build an ark to the saving of our house.

In view of the wonderful works God is about to do in the earth; let us watch and pray always that we may be accounted worthy to *escape* the things that are coming to pass, and to stand before the Son of man. And let us speak it again, that none utterly disregard the command of our Master, our Saviour and King.

"Pray ye that your flight be not in the winter," Mark 13: 18.

Before closing I wish to call attention to a fact, which will be well for us to think upon just now. It is this: It is not a new circumstance for God's people to be under the necessity of fleeing. Besides the case of Lot, remember the instruction of Jer. 6: 1. O, ye children of Benjamin gather yourselves to *flee* out of the midst of Jerusalem, also 51: 6. Flee out of the midst of Babylon and deliver every man his soul; be not cut off in her iniquity &c. Read now 28 ver. of chap. 50, and then the 51 chap. 45 ver. If more evidence is wanting, at your leisure, read the 8 and 9 verses, and Isa. 48: 20; read the context and observe the chronology. Isa 52: 11–12, and Rev. 18: 4. My own conviction is that these scriptures will be completely fulfilled only at the end of the world: that the word Jerusalem, Babylon, Egypt, Moab, &c., are but varied forms of expression, teaching one and the same grand truth; the utter destruction of the Kingdoms of this world. For "at the noise of the taking of Babylon the earth is moved" and this distruction is "the vengeance of the Lord, the vengeance of his temple." Read Jer. 51: 44.

WM. B. ELLIOTT.

Philadelphia, Jan. 9, 1846.

Extract of a Letter from Bro. Bond.

Cleveland, O., Jan. 8, 1846.

DEAR BRO. JACOBS:—

I hardly know what to say to you respecting myself. I have passed through a strait gate since you left here. I feel that I am not yet through this refining process. Jesus can not yet see his own image in me. When I yielded my opposition to what I felt to be the truth of God, I asked the Lord to let me know the fellowship of Christ's sufferings. And Oh, the scene I have passed through is impossible for me to describe. I have been truly in the garden with my dear Saviour, and I feel it is not through with yet. The Lord gives me a little comfort by darting now and then a ray of light and hope before my path. I see the great truths open before me, but can not bring them near by a realising faith. O pray for me that I may be born again, then I shall see the Kingdom of God. Many have come into the liberty and are now happy in the Kingdom, & others are groaning for full deliverance. Truly, judgment has begun at the house of God.

Your Brother in Christ,

N. BOND.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—Num. 13: 30.

CINCINNATI, JANUARY 24, 1846.

THE SECOND COMING.

Under a solemn sense of duty, I will present, as briefly as possible, and in simple terms, some of the views I now hold relative to certain portions of God's word. In doing this, I deeply feel the inefficiency of human language to convey to others the glorious experience God has graciously given to me—the least of all his sons. Could I use the language of him who said to Gabriel, "Make this man understand," that language might fail to make you *see*. "Except a man be born from above, (*margin,*) he can not *see* the Kingdom of God;" and that Kingdom I would fain show to you: But to see it you must have eyes—anointed with "eye salve" as saith the Lord to "the angel of the church of the Laodiceans." (Rev. 3: 20.)

1. "And they shall see the Son of Man *coming* in the clouds of heaven with power and great glory." (Matt. 24: 30.) "For the Son of Man shall come in the glory of his Father, with his angels," (Matt. 16: 27.) "Behold he cometh with clouds and every eye shall see him." (Rev. 1: 7.)

Before you hastily decide that no portion of the above scriptures have been realised in *any* sense, by *any* one, pause, and reflect, whether God has provided the means of *knowing* the mind of the Spirit in the above, as well as all other scripture—and if so, whether you have that knowledge. It now appears perfectly plain to me, that in the true, literal, Bible *sense*, the above scriptures are now being fulfilled. With what kind of eyes have we expected to see the Son of Man? In looking for the Lord Jesus Christ, the whole class of ideas conveyed to our minds, relative to the *modus operandi*, of his appearing, have been through the *natural* organs of vision—the fleshly eye, while we have always been compelled to admit that we should not be able to look at him—be with him, and enjoy his presence, till these bodies were changed to immortality. This, if it argues any thing, argues an admission, forced by scripture testimony, that we never could see him *coming*, with these eyes of flesh. In the present state of existence, there are only *five* senses, through which ideas can be conveyed to the mind; and if a person is destitute of *one* of these *five* senses, he is for ever destitute of all that class of ideas, which it is the office of that sense to furnish. For instance, a person that is deaf and dumb, can form no idea of sound. After having been told a thousand times, that it is not a *thing*, and can not be *seen*, he will still ask what color it is—how large—how it looks—whether it walks or flies, &c. So of the one that has been born blind. Occupy your life time in explaining to him the beauties of a painting, and he never can imagine how it is beautiful, unless it *feels* smooth, and after all your instructions, he will still enquire how *color smells*, and if it *tastes* good—or whether it ever *lived*, &c. So there is a sense, in, or by which, we can "see the Kingdom of God," but it is not one of the *five*, within which the limited capacities of *human* nature are encircled. It belongs to the *Divine* nature—to a new creation. "Except a man be *born again*, he can not *see* the Kingdom of God." (John 3: 3.) He must be a new creature,—not only hopefully, but *really* so; and have entire, new, and different organs of sight, from those that previously conveyed ideas to his mind. You now see why I shall fail to show you the Kingdom of God, unless you are *born again*, though I can see it with my *new* eyes, far more clearly than I could ever see the natural sun. And if you *are* born again, there will be no necessity for my attempting to show it to you. Have you pondered it carefully, as to what kind of eyes the great truths of God's word are commended? You know there is a mental, as well as natural vision; and if you will turn with me to the teachings of my Lord, we shall see which of the two is of the most importance.

"Why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I unto them in parables: because they *seeing*, *see* not; and hearing, they hear not; neither do they understand."

He proceeds to tell them, that in this people is fulfilled the prophecy of Isaiah, 6: that their heart is is *waxed gross*, which also was the cause of their eye sight, hearing, and understanding being gone, "But blessed are *your* eyes, for they *see:* and your ears for they hear, Matt. 13: 10-16. The organs of natural vision were as clear, no doubt, in the multitude, as in the disciples; yet the one could not see, while the eyes of the others were blessed. In view of the opening scenes of the last great day, the prophet says.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his *eyes* from seeing evil; HE shall dwell on *high:* his place of defence shall be the munitions of rocks; bread shall be given him; his waters sure. THINE *eyes* shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33: 14-17.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." &c. Isa. 42: 16. "Who is blind but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears but he heareth not." Ver. 19: 20.

"I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and those things in the which *I will appear* unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." &c. Acts 26: 16-18.

"And when the woman saw that the tree was good for food" &c., she took—ate—and gave to her husband, "and the eyes of them both were opened, and they *knew that they were naked.*" Gen. 3: 6, 7.

"The light of the body is the eye." Matt. 6: 22. What kind of an eye, then, is that which gives light to that body which is to be like "his own most glorious body"? "If thine eye be evil, thy whole whole body shall be full of darkness," ver. 23. Job, also, said of the Lord, "I have heard of thee by the hearing of the ear: But now mine *eye seeth thee.*" Job 42: 5.

I know that the distinctions made between the mental and natural sight, are clear, in the scriptures; but which of the two kinds of sight are recognised as of the most importance? Which is the most real and enduring? With what kind of eyes does the Lord see? His eyes "are in every place, beholding the evil and the good." Prov. 15: 3.

"And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9: 39-41.

Peter, also, exhorts his brethren to all diligence in acquiring the christian graces, saying, "He that lacketh these things is blind, and can not see afar off." 2 Pet. 1: 9.

It will be useless to pursue these quotations further, for it will soon be ascertained by every candid enquirer after truth, that not *one*, out of the multitude of glorious promises on record, commends itself to the sight of these fleshly eyes. "*All* that is in the world, the lust of the flesh, and the lust of the *eyes*, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 16, 17. Though you may be willing to admit that every thing you have ever *seen*, of God's goodness and mercy, under the ministrations of the Holy Spirit—the Comforter, has not been dependent upon the natural, or fleshly eye, why then do you start back with horror, at the idea of Christ's Second, Glorious Manifestation for the salvation of his people, being commended to the same kind of *eyes*, with which he has required us to see all the rest of his truths? "We know that when he shall appear we shall be like him, for we shall see him as he is." 1 John 3: 2. Not see him as he was. When we see him as he is, with what kind of *eyes* will it be? We can not see him *thus* and live. But it *is* said, "Blessed are the *pure* in heart, for they shall see God." Matt. 5: 8.

In John 14: Christ told his disciples, that he was going to prepare a place for them, and that he would *come again*, and receive them to himself—this coming again to receive them, is certainly his second Advent, or there can nothing be found in scripture to prove a second Advent. Now follow his train of instruction in this chapter, and you will learn what kind of eyes are used in seeing him when he comes again. Thomas appeals from the decision of Jesus, as to their knowledge of whither he would go, upon which he replied, "I am the way, and the truth, and the life." O how unmeaning has this language been, till God opened my eyes! With it, now, most sweetly agrees the words of Paul, (Heb. 10: 20.) "A new and living *way*, which he hath consecrated for us through the vail, that is to say, his flesh." They had not known him, though they had been so long time with him—though they had known the Carpenter, the Son of Mary, in which the Son of God was vailed. If they had seen HIM, they had seen the Father. When he uses the terms "I" or "me," they only relate to his *true* character—the Son of God—the only begotten of the Father. In ver. 15-17, he presents the office work of the Comforter—the Spirit of Truth—that the world could not *see*, nor know, though *they* could. He then repeats what he had already told them, "I will come to you," ver. 18, 3. and what he had said relative to the world not *seeing* or knowing the *Comforter*, he also says of himself at his coming: "The *world* seeth me NO MORE, but *ye* see me, &c. "At that day," the day when he would come again to receive them, "ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest (not the Comforter only, but MYSELF to *him*." How is it, said Judas, that thou wilt manifest thyself unto us, and not unto the world? This Jesus explains, "If a man love me, he will keep my words: and my Father will love him, and *we* will come unto HIM, and make our abode with him." If this is not the manner of his manifesting himself to his saints, at his second coming, what method have we of proving that he will ever come? So it is written in Tit. 2: 13, "Looking for that blessed hope, and the glorious appearing of the Great God," as well as the Saviour Jesus Christ. To show that the manifestation would be over and above all previous manifestations, he refers it to a future day; "At that day, ye shall know that I am in my Father" &c. ver. 10. So far from there being any difficulty in this view of his second Advent, there can be no harmony of scripture without such view. He can thus manifest *himself* to his saints and not unto the world, because his second coming is to be without a vail—"the glorious appearing of the Great God." His flesh was but a vail, see Heb. 10: 19, 20, and through this vail, HE consecrated a new and living way, by which alone we can enter into "the holiest." With this agrees Rom. 1: 3, 4, "His Son Jesus Christ, our Lord which was made of the seed of David according to the flesh; and declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: And also John 1: 14, "The word (which was God, ver. 1,) was made flesh and dwelt among us." Here you have what was vailed in the seed of David and who speaks out through that vail, and says, "he that hath seen me hath seen the Father." O how easy *now* to confess that Jesus Christ IS LORD. Having his character thus before us, can we see God with our *natural* eyes!

"Which in his (Christ's) times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; how only hath immortality, dwelling in the light which no man can approach unto: Whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6: 16.

Shall I then ever see him at all? O yes, for it is written, (Rev. 22: 3, 4,) "And they (his servants) shall *see his face*," &c. And in Matt. 5: 8, "Blessed are the pure in heart, for they shall see God." 1 Cor. 13: 12, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I am known." 1 Jno. 3: 2, "We shall be like him for we shall see him as he is." This is he of whom it is said, "He TOOK not on him the nature of angels, but he TOOK on him the seed of Abraham." Heb. 2: 16, Remember that the "exceeding and eternal weight of glory" is not wrought out by looking at the things that are seen, (with natural eyes) for these are temporal, while the things not *thus* seen are eternal, (2 Cor. 4: 17, 18,) but still are seen by every soul that has been born from above, 1 Cor. 2: 9-14.

About entering within the vall of which Paul speaks, in Heb. 10: 19, 20, I wish to say a few words: In doing this, a thousand branches of this glorious theme rushes upon my mind, and fills my soul with contemplations so much more lofty than it has ever before indulged, that it becomes a cross to hold my pen, or cast my eyes downward. I know the insufficiency of these means, to bring the truth home to the hearts of my dear brethren, who have with me been gazing at the vail worn by my adorable Lord. O that God would put a tongue of flame into these lines that will talk to you, a secret hand to lead you within that vail where you can see God. "Having therefore, brethren, boldness

to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh." Is an entrance within this vail, the result of being supernaturally glorified, or must we pass through it under a promised manifestation, by the obedience of faith? Let God answer. "This is the Covenant I will make with them after those days," ver. 16; After *what* days? After he has made the "one offering" by which his church is perfected, ver. 14. "Whereof the Holy Ghost is also a witness to us: for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." When will he so blot out our sins, as to remember them no more? Acts 3: 19-21. "Repent ye therefore and be converted, that your sins may be *blotted out*, when the *times of refreshing* shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things," &c. Until such time there is no *blotting out* of sin. That time has come, as we have all admitted upon clear evidence. "Now where remission of these is there is no more offering for sin." It also has been proved that Christ has taken the kingdom. What follows? One only thing can follow, that is, a *new* and *living* way has been consecrated through the vail, that is to say, his flesh. Are you sure that you have had "boldness to enter *into* the holiest by the blood of Jesus"? Have you thus entered in? Your sins being blotted out—no more offering. What follows? "Unto *them that* LOOK for him shall he appear the second time without a sin-offering unto salvation."Heb. 9: 28. The offering having ceased, the *new* way is then complete: And why a *new* way? Because it is under a new Covenant, where God writes his own laws upon the heart. It is also a *living way*. And why? I, says Jesus, am the way, the truth and the life: No man cometh unto the Father but by me." Further, "I am the resurrection and the *life*." John 11: 25. And at the "last day" "Whosoever liveth and believeth in me shall never die. Believest thou this"! And "if ye shall ask any thing in my name, I will do it." John 14: 14. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17: 3. And how are we to know God, and Jesus Christ? "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. And "whoso keepeth his word, in him verily is the love of God perfected," his sins of course blotted out in the time of refreshing. Having boldness to *enter in*—not be *taken in* supernaturally; here is the place where yon can see my Lord without the vail, and "with open face, behold as in a glass, the glory of the Lord" until "changed into the same image, from glory to glory, as by the Spirit of the Lord. It is the line where the sentence of death *in us* is disannulled, and where we are bold enough to "lay hold on eternal life." It is a *living* way; there is no death in it. Having thus entered the holiest, what kind of beings are we? Read on, "And having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith." "Let us hold fast the profession of our faith without wavering," "Not forsaking the assembling of ourselves together—exhorting one another," &c. All this after having entered upon the new and *living* way. Strange work for immortal beings! This subject of the *living* way, through the vail, is very glorious in the type and antitype as shown in Ex. 26: 31-33; Heb. 9: The vail of the first temple was rent at the offering of Christ once for all—that tabernacle fell, when Christ, (not the holiest, but) "the way" into it, was manifested. Now here hangs the vail—the flesh of Jesus, to be rent by the glorious appearing of the Great God, even our Saviour Jesus Christ." "This same Jesus" that Thomas could not see, though he could see the Carpenter—the Son of Mary. This vail being rent, what now appears? "A new and LIVING WAY. Hallelujah! "At that day," we are to have what we ask for; and we can not ask for less, than that we may never die.

If others have underrated the first Advent, I can not do so. I look at it as Paul did in 2 Cor. 3: 7-16. In view of these remarks you may say as I once did, "they have taken away my Lord and I know not where they have laid him." Poor soul, I said this, when nothing but the vail had been taken away. But do you believe that same, real, literal, Jesus Christ, the Son of God, will come again? O yes. Most assuredly do I believe this. Every thing glorious that I ever believed about his second coming, I still believe, and a thousand times more; but I no longer gaze at the "vail, that is to say his flesh," for I have had boldness to enter in, by the new and living way. Now I "know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." 1 John 5: 20. Now look upon the scenes of the two years past, and tell me if in a true Bible sense, the Son of Man has not been seen coming in the clouds of heaven with power and great Glory. You have no rule for knowing him to be at the doors (not door) till you have seen him thus—Now have you any proof that he will ever be seen with eyes of flesh, after taking God's own account of the only kind of eyes that can ever see Him or his truths. Jesus said to the High Priest "Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven." Who is this Son of Man, and how does he look? Now the vail is immediately before the mind's eye. When this question comes before you, just pause and ask, who "the right hand of Power" is? how *he* looks; and think again how the one must look that sits upon his right hand. The power of God is now being made known in gathering his elect, and in scattering his enemies; and the name of Jesus is above every name.

THE MEETINGS.

The work that God is performing among his people here, is truly astonishing. The majesty and glory of his truth is beyond every thing we had ever conceived. The great truths, that Judgment has begun at the house of God—that God is now manifesting himself to his people in fulfillment of his promise in Acts 3: 19-21,—that the Kingdom is to be received as a little child, and that we must be born again to receive it, is arresting every mind. The most violent opposition is checked by Almighty power, so wonderfully that the most trusting child of God has become astonished. Our meetings are crowded at the private houses, and some souls are born of the spirit every evening. Never so clearly has it been manifest, that God has undertaken the work of delivering his people. I would have sooner gone to the stake, three weeks since, than believed what I now do. O how rich and unbounded his goodness! He has opened our eyes to see, and our ears to hear, what the spirit saith unto the Laodicean church.

THE KINGDOM.

This, according to Christ's own showing, was not to come with "outward show," Luke 17: 20, 21. Yet, in spite of this plain declaration, the prominent idea of Advent believers has been, that its coming would be attended with "outward show" of the most awful sublimity. These views however have not changed the word of God.—There stand the words of my Lord, still; "The Kingdom of God cometh not with observation."

Let every candid enquirer after truth, keep before his mind the prominent facts brought to view in the Bible relative to the establishment of God's Kingdom.

1. In Dan. 2: 34, 44, it is compared to a *stone*, and is set up in the divided state of the 4th Kingdom. The *stone* is perfectly separate, and opposed to, all the governments of earth—destined as the means of their final destruction.

2. In Dan. 7: 18, 27, this is shown to be the saints taking the Kingdom.

3. In Mat. 21: 43, 44, the Savior shows the *stone* form of this Kingdom to be a nation bringing forth its fruits—a nation gathered at the coming of the Son of man, Mat. 24: 30, in the time of the harvest, Mat. 13: 30, in the dispensation of the fulness of times, Eph. 1: 10.

4. This Kingdom is also prefigured by a grain of mustard seed, Mat. 13: 31, by leaven hid in three measures of meal, ver. 33, by treasure hid in a field, ver. 45,—by a net cast into the sea, ver 47.

5. This Kingdom is to be sought, Mat. 6: 33; Luke 12: 31.

6. To be received as a little child, Luke 18: 17; Mark 10: 15.

7. We must be born again before we can see it, John 3: 3; 1: 13; 1 Pet. 1: 23; 1 John 3: 9.—The experience of Christians before that Kingdom is set up, is receiving power to become the sons of God, John 1: 13. After it is set up, and we have dug and found it, we receive the adoption of sons, Rom. 8: 23, Gal. 4: 5, &c.

In the matter of the establishment of God's Kingdom on the earth, his own Children will not be deceived, or any longer prevented by the power of temptation from seeking and finding that Kingdom. They can not longer wait for a manifestation to the fleshly eye, for God has swept this mysticism away, and now calls, "come, ye blessed of my Father, inherit the Kingdom."—Amen.

ANTI-CHRIST.

Many, no doubt honest brethren, very roundly denounce their brethren as the anti-christs of the last days, because they look upon the manifestation of Jesus in a different, and they think more scriptural light, than themselves.

Who are these anti-christs? Says one, "they went out from us." Well, this is no proof that those who acknowledge that the Son of God is come, are anti-christs, for many have gone out from *them*: And it was the true Christians that went out from the apostate church in the days of Constantine. *But* they went out from US, and who is us? Those that "have an unction from the holy one, and know all things." 1 John 2: 20. Those that are born of God, ch. 5: 18-20,—Those that keep his commandments, ch. 3: 6; 2: 4.—Those that are led by the Spirit of God—that confess that Jesus is the Son of God—thus having God dwelling in them, and his love perfected in them. 1 John 4: 14, 15. If any have gone out from *such* a people, they have done much to demonstrate that they are anti-christ.

But in ch. 4: 3, it is said, every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-christ," &c. Luther, and some others render this, "coming into the flesh." But this matters not, as the language is used in the present tense, which fact is also demonstrated in the next verse, "Greater is he that is in you than he that is in the world. I have never yet heard from a so called Spiritualizer, a denial of the existence of either the Father or the Son—though I think some of them still hold erroneous views about the character of God. See ch. 4: 15. It is a small matter to confess that the *Lord*, is Jesus Christ—the children of the wicked one do this; but few confess that Jesus Christ is the SON OF GOD. Let them do this, and they will soon understand who is anti-christ.

Brethren talk of Spiritualizing *away* Christ.—How can this be, if the command in Rev. 3: 20 is obeyed? Christ then comes in and sups with him: If there is any Spiritualizing about this, in the room of Spiritualising Christ away, it certainly brings him nearer; nor can scripture otherwise be fulfilled.

Remember, though Satan is transformed into an angel of *light*, he never is transformed into an angel of LOVE.

Jan 24, 1846

Letter from Bro. Porter.

Waterloo, C. E., Dec. 18, 1845.

DEAR BRO. JACOBS:—

I believe in a God of Providence who watches over every numbered hair of his exiles in a strange land.

When the "Hope" became hopeless, I became increasingly anxious to see at least one ray of the Western Luminary, and strange to tell, that about 3 days after the "Hope" turned the short corner, a brother entered my shop bearing in his hand from the post office, a "STAR" shining bright in open day. O bless the Lord, for all I praise thee, but especially for the many full meals of this kind with which my table has been furnished for three years past in the presence of mine enemies, so that my cup has frequently run over.

O, brother, how many have turned, tired of the unpopular ground chose out by the Lord for his people last autumn, and have fled from it! And to say the least of it, I fear many of our dear brethren are building upon the foundation, the wood, hay, and stubble.

The Lord has two Books in our world, and they are bound together, because that between them, there is the most perfect agreement; the one is the Book of *Inspiration*, and the other the *Book of Providence*. If we neglect the first, it is certain we shall not understand a monosyllable of the second; and if the second be overlooked, Egyptian darkness is our doom. Of so much importance was the 2d Book in the estimation of Jesus, that the man who will not read and understand, is roundly charged with hypocrisy. (See Matt. 16: 3.) Well, the first book says, (Rev. 10: 7;) "But in the days of the voice of the 7th angel when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants the prophets." Turn to the 2d Book, chapter 1844, 10th line of the 7th verse, and thus it is written in large characters on the broad page of Man, (notwithstanding the many attempts at a different exposition,) and which may now be read without the use of optics all over this wide continent. A God-forsaken priesthood, and an abandoned world!

As I have of late frequently witnessed this portion of scripture unreasonably maltreated, pressed into foreign service, and made to speak a language as unnatural to it, as low Dutch would be to me, I would here ask, what is this 'mystery of God," Rev. 10: 7;? I have been often told it is that which Paul shews, 1 Cor. 15: 51; but unfortunately for such, Paul finishes that mystery with his next breath, and did not wait for "the days of the 7th angel." There is not the most distant connexion between them. And I call upon every brother who is willing to see the true meaning, and real application of this important scripture, to open his Bible at Eph. 3: 1-9; and there it will be seen that the very language as well as the ideas contained in Rev. 10: 7, are borrowed from these verses, especially from the 5th verse. There you will see that the mystery that was hid in God for ages, began with Paul to unravel itself: viz., the taking of a people out of the Gentiles. See Rom. 16: 25, 26; Col. 1: 26, 27. So that this mystery which has become so very mysterious to many at the present time, is neither more nor less than a dispensation of mercy to the Gentiles which began with Paul, and "finished" when the 7th angel began to sound. See 2d Book, chap. 1844, 10th line of the 7th verse.

If the Adventists in Canada had been left to the guidance of these two books since last October, the greater bulk of the more deeply devoted would have been standing on the "mystery finished," and as it is, they are not able to act otherwise than on that principle, for the impassable gulf has got between us and the world, and every attempt at throwing a bridge across, is to betray our own folly in casting our pearls before swine.

Upon this awfully glorious point, (the mystery finished,) so fatal to the world, but so cheering to the children of the Kingdom, as it proves the Lord to be right at the door, my faith has never so much as once staggered; and how could it with these two books wide open before me.

Don't be discouraged Brother. The first book has not finished its testimony on definite time yet, for at this moment the electric fluid is collecting thick and fast in the moral heavens, and will not long be confined there, but will burst the bounds of human restraint, and startle the church of God from its present slumber. Amen. Hallelujah! The second Book was never more busily employed than now, and is throwing its graphic signs from east to west, & from pole to pole, and "the wise" read, mark, learn, and inwardly digest its pages. O glory to God in the highest, the controversy will soon be settled.

I am thy Bro., daily in expectation of the real, and literal body of our glorious David, reigning in righteousness.

JOHN PORTER.

Letter From Bro. Lyford.

Thornton, N. H., Dec. 31, 1845.

DEAR BRO. JACOBS:—

Although I wrote you a short time since, I think I see more light and evidence on time and our present duty. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Pet. 3: 15. There is so much now going, what is termed new light &c., that the true children are almost afraid to step for fear they shall go wrong; but we should go to the law, and to the testimony,—if they speak not according to this word, it is because there is no light in them.

TIME.

Little children, it is the last time, and as ye have heard that anti-christ shall come, even now, are there many anti-christs whereby we know that it is the last time. John 2: 18. I believe this time is one year.

Bro. John, where will these characters come from? Ver. 19: they went out from us. Who! Those that believe the atonement was finished—the door shut. They came down to pass over with us, looking for the King of Kings at that point as they said. When that point passed, they said Jesus had come &c. Ver. 22. Who is a liar, but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son. Ver. 23. Whosoever denieth the Son, the same hath not the Father. Now we will hear Jude's testimony. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laciviousness and denying the only Lord God and our Lord Jesus Christ. When, Jude? But beloved remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, these be they who separate themselves, (John says went out from us,) sensual having not the spirit. Peter says, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Well dear brother, we now see many of these characters whereby we know it is the last time, and it ends next passover; also the Jubilee year ends next passover, and the day of the Lord, and also the 3d watch ends the next passover. Luke 12: 28. And if he shall come in the second watch or come in the third watch and find them so, blessed are those servants. I understand a watch to be a general expectation by the church of God, for the appearing of the Son of man from heaven, and the watches commenced after the door was shut on the tenth—the first watch extended to the passover when the church looked for the King, which was six months. The next point was last Oct. 23d, when we all looked for our King, which was six months longer, and as two of the watches were six months long, I think we may understand when the third ends. Six months will carry it to next passover. So our Lord will come in the Jubilee year, in the last time, in the third watch.—He may come any day now; perhaps before this shall reach you: "Be ye therefore ready for the Son of man cometh at an hour when ye think not." I firmly believe our present duty is laid down in the twentieth chapter of Luke, "Toil not, seek not, neither be of doubtful mind." How shall we be? "Let your loins be girded about and your lights burning and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh ye may open to Him immediately. Amen.

Yours waiting for the King of kings.

ALBERT LYFORD.

Letter from Brother Wetherbee.

Randolph, Mass., Dec. 28, 1845.

MY DEAR BROTHER:—

I want the privilege of confessing Jesus. I confess that I thought the Lord would have come before now, and I confess that I am now looking for him every day; I confess that we are in the last time, (1 John 2: 18,) and I confess that the year of the redeemed is come. I confess that I am a pilgrim and a stranger as all our fathers were, having no continuing city nor sure abiding place, but looking for one to come which hath foundation, whose builder and maker is God. I confess the gospel has been preached in all the world, and I confess that the end has come, and I confess that we are in the time of trial, Dan. 12: 10; we were purified in '43, made white in '44, and tried since that time. I confess that I believe the 2300 days have ended, and that the sanctuary is cleansed, or as the margin says, justified, (or atoned for,) Dan. 8: 14. I believe that the destroying angel of Eze. 9: has begun at the sanctuary, the land of Syria, where there has been a war of extermination going on for some time. I believe that the 7th angel has sounded, and that we should do as Jesus commanded, "wash one another's feet," and that we should salute one another with a holy kiss, Rom. 16: I confess that we have gone away from his ordinances from the days of our fathers, Mal. 3: 7, and I believe in keeping the 7th day, Sabbath, according to the commandment. I believe that we are in the wedding and that we are not to take thought for our life, what we shall eat, or what we shall drink, or wherewithal we shall be clothed, Luke 12: I believe that the grass, which is in this prophetic day in the field, will tomorrow be cast into the oven. In Isa. 40: 6–7; and 1 Peter 1: 24; we read that all flesh is grass. Mal. 4: 1, speaks of the oven. I believe that the great river Euphrates, (the Ottoman Empire,) is dried up, and the way of the kings of the east is prepared, and that the three unclean spirits like frogs have gone forth to the kings of the earth, and of the whole world to gather them together to the battle of the great day; and the nations were angry, and thy wrath is come and the time of the dead that they should be judged. I believe that the vision has spoken once, since it began to tarry, and I believe it never will speak again, Hab. 2: 3. I believe that the preaching of '46 and '47 is of the Devil. I believe that the power of the holy people is almost scattered. I believe that we have got to Babylon (confusion,) Mic. 4: 10, here we shall be delivered. Hallelujah! I believe in calling no man master, or putting confidence in a guide. I believe that the laborers were all called in on the 10th day of 7th month '44, and every one received his penny, and I believe that those who have borne the burden and heat of the day, have been murmuring ever since. I believe that we have had the midnight cry, and that the parable of the 10 virgins has been fulfilled to the 11th verse. I believe that the heavens, and the earth, and the sea, and the dry land, will shake very soon, Hag. 2: 6; also Heb. 12: 26–27, and then the saints will lift up their heads and know that their redemption is come. I believe in Bro. James' medicine, "the prayer of faith," Jam. 5: I believe in living humble at the feet of Jesus, and living by every word that proceedeth out of the mouth of God. Amen!

Yours in the patience of Jesus,

OREN WETHERBEE.

MRS. JACOBS, Takes this method of acknowledging the receipt of a very kind and comforting letter from sister E. S. Willard, of Oswego, Ind. A few words of encouragement from a humble child of my Heavenly Father, while passing through the refining process his people are now experiencing, is indeed refreshing.

Letter from Bro. Mann.

Randolph, Mass., Dec. 28, 1845.

DEAR BRO. JACOBS: —

I want to write a few words about anti-christ and the last time spoken of in 1 John 2: 18–19. Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know it is the last time. They went out from us, but they were not of us: for if they had been of us; they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. Jude speaks of the same characters, in almost the same words. Jude 13, 19. "A time" in the Bible is one year, or 360 years. The last time cannot be 360 years. therefore it must be one year. 1 Peter 1: 4–5, shows that we are to be delivered in the last time: The same time, or year is spoken of in Isa. 61, 2: 63: 4; 34: 8. In John 2: 22–23, we find who anti-christ is; "he that denieth the Son," he that denies a literal Jesus. Well, these did not become "many" until after this Jewish year commenced, but since that time many have sprang up all around among us. About one half of those who were in the truth when the year commenced have turned antichrist. Well, Praise God! by this "we know that it is the last time," yes, we know it. In Luke 12: 56, we find that these are hypocrites who do not discern this time. The jubilee year, Lev. 25: 10–13, corresponds with the last time. In this year we shall return, every man to his possession. In Luke 12: 36–38, we find that the Lord will come in the second, or third watch, after the wedding time commences; well, we know the first watch reached to the commencement of this year, and the 2d and 3d watches run parallel with "the last time," and "the jubilee year.— Bro. Jacobs, we read in 2 John 10, 11, if any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

Yours waiting for redemtion in this last time.

T. B. MANN.

Letter from Sister Harmon.

Portland, Me., Dec. 20, 1845.

BRO. JACOBS :—

As God has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have yet many trials to pass through. But our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, & few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade one Caleb and Joshua for their report, (Num. 14: 10.) But I declare to you, my brother in the Lord, it is a goodly land, and we are well able to go up and possess it. While praying at the family altar the Holy Ghost fell on me and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, Look again, and look a little higher. At this, I raised my eyes and see a strait and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out which left their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again & go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, know and understand the voice, while the wicked thought it was thunder & an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Ex. 34: 30-34.) By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand! Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire, He gazed on the graves of the sleeping saints then raised his eyes and hands to heaven & cried out, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognised their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were 7 days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared hung with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we see the tree of life, & the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. At first I thought I see two trees. I looked again and see they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood. And the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when Bro. Fitch, and Stockman, who had preached the gospel of the kingdom, whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Hallelujah, heaven is cheap enough, and we touched our glorious harps and and made heaven's arches ring. And as we were gazing at the glories of the place, our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward and entering in. Here we saw good old father Abrahnm, Isaac, and Jacob, Noah, Daniel, and many like them. And I saw a veil with a heavy fringe of silver, and gold as a border on the bottom. It was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border resembling Jesus' crowns. On it were two bright angels; their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. In the ark, beneath where the angels wings were spread, was a golden pot of Manna of a yellowish cast, and I saw a rod, which Jesus said was Aarons, I saw it bud, blossom, and bear fruit.— And I saw two long golden rods on which hung silver wires, and on the wires most glorious grapes. One cluster was more than a man here can carry. And I saw Jesus step up and take of the manna, almonds, grapes, and pomegranates, and bear them down to the city, and place them on the supper table. I steped up to see how much was taken away, and there was just as much left, and we shouted Hallelujah. Amen. We all descended from this place down into the city, and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city with twelve foundations, twelve gates, three on each side, and an angel at each gate, and all cried out the city, the great city, it's coming, it's coming down from God, out of heaven, and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls most glorious to behold, which were to be inhabited by the saints. In them was a golden shelf, I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth, not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. And I saw another field full of all kind of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold. It was living green, and had a reflection of silver and gold as it waived proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts; the lion, the lamb, the leopard and the wolf, altogether in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious. The branches of the trees waved to and fro, and we all cried out we will dwell safely in the wilderness and sleep in this woods. We passed through the wood, for

were on our way to Mount Zion, as we were traveling along we met a company who were also gazing at the glories of the place: I noticed red as a border on their garments. Their crowns were brilliant—their robes were pure white. As we greeted them, I asked Jesus who they were! He said they were martyrs that had been slain for him. With them was an innumerable company of little ones, they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lillies, and I saw the little ones climb, or if they chose use their little wings and fly to the top of the mountains, and pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place. The box, the pine, the fir, the oil, the myrtle, the pomegranet, and the fig tree, bowed down with the weight of its timely figs that made the place look all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah. Well bless the Lord, Bro. Jacobs, it is an extra meeting for those who have the seal of the living God. This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot begin to describe. O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but if faithful you soon will know all about it. I saw there the tables of stone in which the names of the 144,000, were engraved in letters of gold.—After we had beheld the glory of the temple, we went out. Then Jesus left us and went to the city. Soon we heard his lovely voice again, saying: Come my people; you have come out of great tribulation, and done my will, suffered for me; come in to supper, for I will gird myself, and serve you. We shouted Hallelujah, glory, and entered into the city, and I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranets, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me eat of the fruit. He said, not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain, and he said, you must go back to the earth again, and relate to others, what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. O, that I had wings like a dove, then would I fly away, and be at rest.

ELLEN G. HARMON.

N. B. This was not written for publication; but for the encouragement of all who may see it, and be encouraged by it. E. G. H.

Letter from Bro. Wilbur.

West Troy, Dec. 30th, 1845.

DEAR BRO. JACOBS:—

I see by your last paper you want all who wish their papers continued, to write to that effect.

I want you to send me the Day Star as long as you publish it. I don't feel positive about all of your positions, but I cannot overthrow them by the Bible, neither have I found any one that could, though many have tried it; but to my mind they have utterly failed, neither have I felt so positive about any thing since the 7th month. But one thing is plain, the wise shall have understanding of how long it will be unto the end of these wonders & what the end of these things will be; for Gabriel told Daniel so. Although I have been shaken on most every thing else, I have never doubted this; and one other saying of the angel I never doubted, that is this, *knowledge shall be increased*.

Now, Bro. Jacobs, I want to tell you some of my feelings since the 7th month. I was then reading the Herald, Midnight Cry, and Voice of Truth, I thought the most of the two former ones. I would get them all at once and would read them if possible before I done any thing else, reading the Voice of Truth last, but I soon found that I had the best of the wine at the last of the feast; and finally, the Herald and Watch drew back so far (as I thought) that I dropped them and feasted on the Voice of Truth: and I have continued to feast on it this last summer, but less and less till now I am obliged to place it on a level with the Herald; and indeed I have good authority for doing so, for I saw a note from the Herald copied in a late number of the Voice of Truth, in which brother Himes could see no difference between the two papers, and brother Marsh acknowledged as much. Ah! thought I, this will account in part for the indifference I have felt of late in reading that paper. When I read the lashing brother Peavy got in that paper, I felt I could not give another dollar to support it. I don't want to find fault with brother Marsh, but I can see he is not the same lovely spirit he was last spring, and that is not strange, for very few of our brethren are out here. Dear brother I hope you will keep humble so the Lord can teach us through you as he has done. I do not worship my brother, but I admire your spirit, and then adore the God who gave it.

I see your weekly receipts are small, and I had saved some money which I had intended to send you, but I have been obliged to put it to other use, but I hope the brethren who can will attend to these matters, and may the Lord bless them. I hope I shall be able to do something soon, though as yet I am not in debt for the paper only to God. I have wished it might be enlarged, but perhaps it is best as it is. The Lord direct you and the rest of the brethren. Amen.

Your brother,
HIRAM WILBUR.

Letter from Bro. Cook.

New York, Jan. 8, 1846.

DEAR BRO. JACOBS:—

Your paper of Jan. 3d is read. One good brother said that it was the best number that had ever appeared. *Bro* Penfield should recollect that my remark concerning Prof. *Bush*, related to *the resurrection*, including Christ the first fruits and then those who are his "at his coming."

As to the grand theme of your paper, I have no time to write. My engagement in Newark calls me away. I rest in the revealed will of our gracious Lord, as to this subject, just as I do in relation to the Divine Character. My powers are too feeble to attempt to make my God any thing different from what He has revealed himself. For many years my reverence for God has forbiden any irreverent theory as to the Divine existence. Should it seem to be desirable I may give what seems to me, the plain language of revelation on this point.

As to the coming of our Lord and Saviour Jesus Christ, I have no will, nor theory, aside from revelation. My whole being acquiesces in the revealed will of God. I have the fullest conviction that each jot and tittle will be strictly fulfilled, and this utterly precludes the idea that the partial fulfillment of prophecy relating to the 2d Advent, is *the* 2d Advent. Surely God has given me capacity sufficient to see, and grace to confess the distinction between the chesnut bur, and the chesnut. As the season advances and the frost matures the fruit, and opens the bur, I can get the *nut without pricking my fingers*. This requires "patience;" but then the nut is nourishing. The impatient prick their fingers, in plucking the premature fruit, and induce disease. "Be ye patient, brethren, unto the coming of the Lord, for the coming of the *Lord draweth nigh*." "Grudge not one against another, brethren, lest ye be condemned." "Behold we count them *happy* who *endure*."

My figure is an homely one; but if it enables any one to see the truth, it will answer my purpose. If we are but "patient" under the refining, purifying process, of present waiting, our faith will be found unto praise and *honor* and *glory* at the *appearing* of (not of the saints, but) Jesus Christ.

If the present "trial of faith" be the praise, and honor and glory, (as it must be, if the appearing of Jesus has taken place,) then I could as readily admit, that the bur is not in nature, distinguished from the naked nutricious nut.

The whole question, of the coming of our Saviour, may be resolved into this. IS THERE SUCH A BEING AS JESUS CHRIST! If we admit his distinctive existence, we must admit that HE will "appear." "We shall *see Him*," not ourselves! *His actual coming is as certain as his destinctive existence*; and his existence is so much more real than ours, that it is only "because He lives that we shall live." I wrote in each case as I saw and felt. I am glad that I wrote, though it might have been well, had I written all at once, and added something more on the identity, or distinctive existence of our blessed Saviour. My conceptions are more elevated, and as I believe, more correct than formerly; because more scriptural.

His being "in his saints," and glorifying them, does not, I conceive, destroy his distinctive existence, any more than the indwelling of the Holy Spirit destroys his agency or existence. No more than God's dwelling with his people will absorb, or destroy God. This is plain language, which I should not use, but because the occasion demands it: Many have come in Christ's "name saying I AM CHRIST."

Surely I have no will in this matter except to do the will of Jesus. "His counsel will stand and he will do all his pleasure." Amen!

I have no horns to hook at, or heels to kick any one: Should we get out of patience and act an unchristian part, we should give the enemy a triumph over us from which we might never recover. Surely I have wanted to be just right in sentiment and sympathy; and I propose to listen to every one, in whom confidence can be placed, as patiently as I did to friends I saw in Ohio. Then make a final appeal "to the law and the testimony." Lord lead us still. Amen!

We have had some precious good meetings here and in Newark, with those who have "not cast away their confidence,"—who love present truth. Adieu.

Yours in hope as ever.
J. B. COOK.

Bro. Cook, the "Chesnut bur" is open—do not fear "pricking" your fingers because the bur is still there; but eat freely and live forever. I do not claim to have swallowed the *whole* "nut," but to have had a taste and am yet feasting.—ED.

CORRESPONDENTS.

☞ There are on hand a large number of articles from correspondents, that will appear as fast as they can be published. The deficiency in the receipts for the past two weeks, has left me some $15 in arrears, in consequence of which, the single numbers will have to be resorted to again for awhile.

The gathering of God's people is rapidly going forward, and will soon be done; after which the paper will not be needed.

I shall continue, by the permission of my Heavenly Father, to present to our readers, various branches of this glorious theme—the Kingdom of God set up, and to be received as a little child. The articles of all those who are sincerely opposed to the views presented, will be published, if written in a kind, loving spirit.

The vision of Sister Harmon in the present number, is published at the request of many friends that have heard it read.

LETTERS AND RECEIPTS.

For the week ending Jan. 22d.

Z. W. Hoyt; Eli B Johnson, 1.00; Thomas Bracken, 1.00 Abraham Bartlett, 1.00; S. H. Milner, for Mrs. Dobson. 2.00; Elisabeth S. Willard; Philana Neall; (the paper is sent to you gratis;) Catharine Smith; Henry V. Davis, 2.00; J. D. Pickands; H. C. Townsend, 1.00; D. Smith, .50; E. R. Southwick, .50; Jacob Weston, 1.00; S. S. Rogers, 1.00; C. Burlingham, for Jabez Wood, and James Smith, each .50; Stephen Pratt, for Hollis Twitchell, 1.00; S. R. Lathrop, 50